¶ MORE THAN A HUNDRED PEOPLE WILL READ THIS ISSUE OF OUR PAPER.—THOUGHTLESS PERSON PUTS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

¶ If you are receiving this paper regularly, it is being paid for by somebody.

A NATIONAL WEEKLY

THE HARMONIZER

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They Foster Treason Both to Country and to God

The Ohio Journal of Commerce, April 1, 1918.

"The teachings and objects of the Bolshivicki, the I. W. W.'s, the 'Reds' and our national organization of Socialists, as shown by their platform issued from their annual convention in St. Louis, are the same.

"Each teaches treason to country and to God.

"The 'direct actionists' are those who advocate taking by violence, 'in a bloody revolution, if need be,' everything which represents capital.

"The 'political actionists' are those who favor securing political control to the end that they might distribute all capital by taxation and have the state take over all means of production.

"Debs, Haywood, Ruthenberg, Berger, all are 'direct actionists.' Haywood recently issued a statement declaring that the I. W. W.'s, of which he is the head, and the Bolshiviki had nothing in common. They have both aims and methods in common for they mentally drink from the same fountain of filth, the Socialists' Bible, written by Karl Marx.

"In the telegraph news we read:

"'Chicago, Jan. 24.—Russian Bolshiviki agents will attend the trial of 166 members of the Industrial Workers of the World on charges of conspiracy to obstruct the government's war work, soon to begin in the federal court before Judge K. M. Landis, it was announced today. One already is in Chicago, two are in San Francisco, and others are said to be on their way here from Russia.'

"The Bolshiviki government of Russia threatened violence to our Ambassador Francis if the sentences of Berkman and Goldman were carried out. Haywood long was, and still is, a favorite author and editor of the Socialists, his work, 'Introduction of Socialism' being recommended to converts. He is one of the editors of the most influential Socialist magazines.

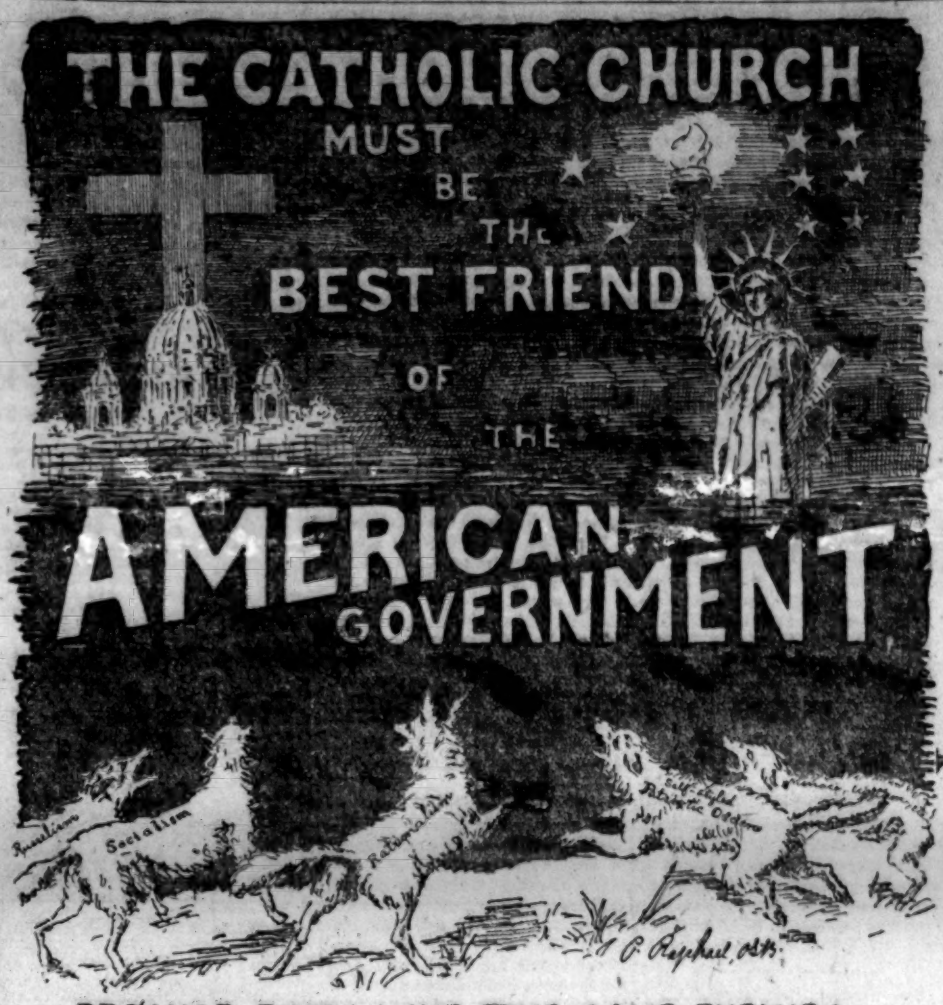
"In Ohio the 'political actionists' of the party were suppressed by the state convention held in June, 1912. A referendum vote was taken, the issue being whether the official teachers of the propaganda should be those who favor the overthrow of the government by slaughter, or by securing political control. The advocates of violence were found to be in the majority. So the propaganda has been that of the Bolshiviki and the I. W. W.s.

"Victor L. Berger, ex-congressman, Adolph Germer, national secretary of the Socialist party, Louis Engdahl, editor of the American Socialist, and Tom E. Kruse, editor Young Peoples Socialist Magazine, were recently indicted in Chicago for twenty-six overt acts of disloyalty.

"C. E. Ruthenberg, who received 87,709 votes when a candidate for governor and 28,187 in 1911, as a candidate for the mayoralty of Cleveland; Alfred Wagenknecht, secretary of the state organization, and Charles Baker, one of the state organizers, are serving prison sentences for violating the espionage act. After his conviction last fall, Ruthenberg received as a candidate for mayor 21,403 first choice votes, 4625 second choice, and 1657 third choice votes.

"Though in prison he has been named the Socialist candidate for congress in the Twenty-second district.

"So do the Socialists show defiance to federal law."



Anti-Catholic Russellites Are Equally Anti-American

The Brooklyn Eagle, April 29, 1918.

An amazing scene occurred in a Brooklyn church yesterday afternoon. Five or six hundred persons, assembled in the tabernacle of the Russellites, on Hicks street, just below Poplar, calmly and coolly turned down a request for permission to address them in behalf of the Liberty Loan. The vote was overwhelming. A small group of about eight were willing to hear the speaker, Richard James Donovan, an attorney of Manhattan. They raised their hands, but were completely overruled by the dissenters, who stuck up their hands all over the church.

H. M. Smith, a blind man, asked: "What kind of Americans are you?" in a voice that shook with wrath.

"The answer they gave me was this, said Mr. Smith: "We are here to serve the Lord. We don't serve Mr. Wilson."

Smith, nothing daunted, came back at them and said: "How can you serve your Lord in any better way than to serve your country? Isn't this a war of righteousness?"

Captain Richard McDonough of the Police Reserves of the Poplar street station went to the temple in the afternoon accompanied by Donovan and others. The tabernacle was nearly full. When the small, black-haired, smooth-shaven elder had finished his sermon one of the congregation whispered to him and the elder said to the congregation:

"There are some gentlemen here who wish to speak to you on behalf of the Liberty Loan. I will put it to a vote. All those in favor of hearing them please raise their hands."

Up went a few lonesome hands.

"Those who don't wish to hear them raise their hands."

There was a big show of dissenting hands.

Students Refuse to Buy Even Stamps.

In the morning Captain McDonough of the Police Reserves and Lieutenant James A. Donnelly went to the Bethel Home, at 122 Columbia Heights, where the members of the International Bible Students' Association make their home. All of them pleaded that they were financially unable to buy bonds; but when they were asked to buy Thrift Stamps they said they could not do that either.

Los Angeles Daily Times, Feb. 25, 1918.

Grant's Pass (Or.), Feb. 24, 1918.—The Rev. W. A. Baker, representing the International Bible Students' Association of Brooklyn, N. Y., advertised that he would speak here tonight. Before the hour set for the meeting the local Council of Defense met and appointed a committee to propound to the Rev. Baker four questions. They were:

"Are you a member of the Red Cross?"

"Are you a subscriber to the Liberty Loan?"

"Have you purchased Thrift Stamps or Saving Certificates?"

"Are you whole-heartedly and unreservedly backing the government's war program?"

"No," was answered to each question, whereupon the minister was told he must not attempt to speak here.

All Dissatisfied Elements Pool Their Strength with Socialism

The Chicago Tribune, April 2, 1918.

"The issue presented by Socialist candidates in election has nothing to do with Socialism. The Socialist party is a loadstone to draw together in privileged opposition to American nationality all seditious, disloyal, discontinent, ignorant, timid, or selfish elements which can be found in a community.

"If the Socialist party were not in existence as an organization, theoretically intended to change our form of government by the processes permitted by the form of government, but actually intending, if possible, to change it by any form of force, there would be no organization which could use disloyalty and anti-Americanism and be used by them. It would be difficult for all the elements of sedition and anti-nationalism to find a way of combining and pooling their strength. But, inasmuch as the working theory of these Socialists is one of destruction, they having no nationality, the Socialist party gathers up all the people who are citizens by franchise and not in spirit and gives them the opportunity to express themselves and do their utmost against the nation.

"The program which Socialism presents is a program calculated and designed to attract every form of protest, disloyalty, and revolt in the United States. It is so designed without regard to Socialist principles. It works for a German peace. It would impose the present conditions of Russia upon the United States. It attacks loyalty and nationalism.

"The Socialist vote does not represent adherence to Socialist principles. It represents the existence and strength of elements which poison the well springs of the nation. Communities which poll a large Socialist vote in these circumstances reveal themselves as diseased nationality. That vote, whether in Wisconsin, Chicago, or elsewhere, reveals in the community an anti-Americanism with which the community will have to fight."

The Anti-Government Stand of Socialists is on a Par With Their Anti-Catholic Stand

A PORTION OF THE LATEST PLATFORM OF SOCIALIST PARTY.

"The Socialist Party of the United States is unalterably opposed to the system of exploitation and class rule which is upheld and strengthened by military power and sham national patriotism. We, therefore, call upon the workers of all countries to refuse support to their governments in their wars. The wars of the contending national groups of capitalists are not the concern of the workers. . . As against the false doctrine of national patriotism we uphold the ideal of international working-class solidarity.

[This was after war had been declared, when the nation was trying to rally the men from the homes, and from the farms].

"The forces of capitalism which have led to the war in Europe are even more hideously transparent in the war recently provoked by the ruling class of this country.

"When Belgium was invaded, the government enjoined upon the people of this country the duty of remaining neutral, thus clearly demonstrating that the 'dictates of humanity' and the fate of small nations and of democratic institutions were matters that did not concern it. But when our enormous war traffic was seriously threatened, our government calls upon us to rally to the 'defense of democracy and civilization.'

"Our entrance into the European war was instigated by the predatory capitalists in the United States who boast of the enormous profit of seven billion dollars from the exportation of American food-stuffs and other necessaries. They are also deeply interested in the continuance of the war and the success of the Allies arms through their huge loans to the governments of the Allied powers and through their commercial ties. It is the same interests which strive for imperialistic domination of the western hemisphere.

"The war of the United States against Germany cannot be justified even on the plea that it is a war in defense of American rights or American 'honor.' Ruthless as the unrestricted submarine war policy of the German government was and is, it is not an invasion of the rights of the American people as such, but only an interference with the opportunity of certain groups of American capitalists to coin cold profits out of the blood and sufferings of our fellow men in the warring countries of Europe.

"We brand the declaration of war by our government as a crime against the people of the United States and against the nations of the world.

"In all modern history there has been no war more unjustifiable than the war in which we are about to engage.

"No greater dishonor has ever been forced upon a people than that which the capitalist class is forcing upon this nation against its will.

"In harmony with these principles the Socialist Party emphatically rejects the proposal that in time of war the workers should suspend their struggle for better conditions. On the contrary, the acute situation created by war calls for an even more vigorous prosecution of the class struggle and we recommend to the workers and pledge ourselves to the following course of action:

"1. Continuous active and public opposition to the war, through demonstrations mass petitions, and all other means within our power.

"2. Unyielding opposition to all proposed legislation for military or industrial conscription. Should such conscription be forced upon the people we pledge ourselves to continuous efforts for the repeal of such laws and to the support of all mass movements in opposition to conscription.

"3. Vigorous resistance to all reactionary measures, such as censorship of press and mails, restriction of the rights of free speech, assemblages, and organization, or compulsory arbitration and limitation of the right to strike.

"4. Consistent propaganda against military training and malitaristic teaching in the public schools.

"5. We recommend that the convention instruct our elected representatives in congress, in the state legislature, and in local bodies, to vote against all proposed appropriations or loans for military, naval, and other war purposes."

"6. We recommend that this convention instruct the national executive committee to extend and improve the propaganda among women, because they, as housewives, and as mothers, are now particularly ready to accept our message.

"7. We recommend that the convention instruct the national executive committee to initiate an organized movement of Socialists, organized workers, and other anti-war forces for concerted action along the lines of our program."

Pastor Russell's Books and Papers Debarred Everywhere

BAN ON THE "KINGDOM NEWS."

"According to instructions issued by the Department of Justice all persons circulating the 'Kingdom News,' a publication issued by the International Bible Students' Association, will be placed under arrest. This is the paper purporting to contain 'Pastor Russell's' sermons.

"The latest issue of that publication, according to the authorities, contains an article regarding the government's suppression of 'The Finished Mystery,' a book said to be seditious."

Bethel Home, the headquarters of the Watch Tower Tract Society at Nos. 122 and 124 Columbia Heights, Brooklyn, today has been transferred to John G. Stevens, who qualified in the sum of $60,000 in order that the six officers of the organization who were arrested yesterday under Federal indictments because of their attitude toward the war, might be released on bail.

This action was taken following a meeting of the trustees of the Society at Bethel Home following the arraignment of the prisoners in court.

Scranton, Pa., March 4.—Charged with circulating seditious literature in the form of books published by the Pastor Russell concern, said by the prosecution to be filled with anti-war suggestion, Stanley Young of Reading, Pa.; Gilbert Berlow of Mahoopany, Pa., and Maurice L. Herr of Brooklyn, N. Y., were today held to answer in the United States court here next Monday. The men were arrested yesterday, and further arrests are expected.

A number of witnesses testified that the accused men had delivered the books to them and had pointed out to them the strong arguments they made against war.

Indianapolis, Mar. 15.—Suppression of "The Finished Mystery," a posthumous work of Pastor Russell, was ordered throughout Indiana by L. Ert Slack, United States district attorney, on instruction from the Department of Justice. It is held that the book is "dangerous German and anti-American propaganda." The order prohibits all book stores and International Bible Students, an organization fostered by Russell, from distributing the work. Instructions are being sent to all sheriffs and police authorities over the state to report violations.

Maximum Penalty Imposed Because of His Character

Moline, Iowa, Daily Times, May 14, 1918.

"When he sentenced Lee W. Lang of Muscatine to two years in the federal penitentiary at Fort Leavenworth and to pay a fine of $5,000, the maximum provided by the law for the offense of selling liquor without a federal license, Judge Martin J. Wade of the United States district court at Davenport yesterday announced his reasons for resort to the maximum provided by the law. As Mr. Lang had entered a plea of guilty, it was necessary for the judge, according to the law, to ascertain what sort of a man the defendant was. The judge found that his record had been one of persistent Socialistic disregard for the law. The opinion of Judge Wade in this case ought to be read by everyone. In sentencing Lang, Judge Wade said:

"In view of the nature and importance of this case, and so that there may be no misunderstanding or misrepresentation as to what I say, I have put in writing my views upon the plea of the defendant for leniency. He has pleaded guilty to an indictment charging that he has been engaged in the business of selling intoxicating liquor at retail without having paid the government tax.

"The penalty for this offense may be as low as thirty days in the county jail and a fine of $100, and may be as high as two years in the penitentiary and a fine of $5,000.

"In all cases coming before me for sentence I carefully endeavor to ascertain what character of person the defendant is. I try to find out whether the defendant is a person who should be imprisoned, either for his own good or for the good of society.

"So, in this case, I have made careful inquiries. It was revealed to me that the defendant has been a prominent Socialist in Muscatine for many years, and that he has been one of the board of editors of the Muscatine County Socialist, which claims a large circulation. I was informed that the defendant had been active in opposition to the government in this war. Upon examination of the paper published by the defendant and his associates I find it admitted that in Aug., 1917, the defendant went to the chautauqua at Columbus Junction to distribute broadcast two 'leaflets,' one, 'Proclamation of War Program,' adopted by the Socialist Party at its convention in St. Louis in April, 1917, after war was declared; the other, 'Why You Should Fight,' by Irwin St. John Tucker, a prominent rebel against the authority of this government.

"I am familiar with the platform adopted by the Socialists in April. It is as base a declaration of treasonable defiance of the government, as it is possible for language to express. At the time the platform was adopted the espionage act had not been enacted. But on June 15, 1917, this law was passed, which provides punishment for all persons interfering with the operation or success of the military forces of the United States, or trying to promote the success of the enemies of the United States, or attempting to cause insubordination, disloyalty, mutiny, or refusal of duty in the military or naval forces of the United States, or obstructing the recruiting or enlistment service of the United States."

SOCIALIZATION OF WOMEN.

Minneapolis Tribune, May 16, 1918.

Zurich, via Paris, May 15.—The Russian Soviet of Sartoff has decreed the socialization of women. Married women hereafter will not be obliged to observe the conjugal vows. Their children will become charges of the state.

Why the Forces of Lawlessness Are Opposed Both to Church and State

By the Rev. Joseph Husslein, S. J., Associate Editor of America.

"But now really, tell me, between ourselves, Ivan: Does God exist—yes or no?"

Such is the question asked in a modern play, a harrowing dramatization of a sensuous and gruesome Russian novel.

The questioner himself is a sinister old man, a repulsive sensualist, whose fortune has been wasted in unrestrained self-indulgence. Ivan, his son, from whom he seeks an answer which he hopes will allay his fears, is a radical, whose intellectual training has left him an atheist and a cynic. He is the consistent product of a rationalistic education.

"No, God does not exist," comes the cold reply, as Ivan leans upon his elbow and stares at his father in disgust.

"Is that right?" the old man eagerly queries. "And immortality? Is there such a thing?"

Again the curt, monosyllabic reply: "No."

There is a visible feeling of relief on the part of the hoary transgressor of the laws of God as he earnestly urges his questions and finally presses the answers to their logical conclusion.

"Are you sure, my little Ivan? You are not making fun of me? No immortality—not the least scrap of immortality?"

"Nothing!"

"That is to say—an absolute zero? Not even the fraction of a fraction?"

"Absolute zero!"

"But then—then—everything is permitted! Ivan, everything is allowable?"

"Yes, father, everything is permitted."

"Hush—let's not say that aloud. Let us keep that as our secret, my son."

There is the terrible logic that has produced the lust and cruelty, the bloodshed and injustice of the modern as of the ancient paganism. The practical conclusions of that same reasoning on the part of the rich have been the oppressive industrialism and the godless excesses of ill-gotten wealth; while on the part of the poor they have led to the deeds of anarchism and the orgies of bloody revolutions. From this same argument was begotten the Nietzschean madness and the Bolshevik dream with its awakening in hunger, loot and murder.

If there is no God then everything is permissible, everything is allowable. Nothing more is required than the mere power to carry out our desires. There is no conscience any longer to stay the passions of men, their greed or immorality; for there is no one to whom henceforth they are held accountable? Hence the counsel of the hoary sensualist in the Russian novel who wished indeed to draw this conclusion for himself alone that it might not be applied against him in turn: "Let's not say that aloud. Let us keep that as our secret."

But it is not included in the devil's program that this logical conclusion from the atheistic falsehood inspired by him should ever be kept secret. It is too serviceable for his purpose.

Why should laborers not be anarchists, I. W. W., Nihilists or Bolshe-

(Continued on Page Four)

Some More Arrests for an Anti-American Propaganda

EDITORS OF THE MASSES TRIED UNDER SPY ACT.

New York, April 15.—Trial of the first persons to be arrested here for alleged violations of a provision of the espionage act, which penalizes the publication of seditious articles, was begun before Judge Hand in the federal district court today.

The case is that of the editors of the Socialist magazine, The Masses, who are charged with having entered into a conspiracy to obstruct recruiting, and with circulating copies of the periodical containing matter opposing the draft law. The defendants are Max Eastman, formerly editor of The Masses; Floyd Dell, Marrill Rogers, Josephine Bell, his associate editors; Arthur Young, a cartoonist; John Reed, a writer, and H. J. Gluintenkamp.

Reed, at the time of indictment, was in Russia, and has not returned to this country. Gluintenkamp has never been apprehended.

SOCIALISM VS. AMERICANISM.

"Frederick Kraft, a former candidate for governor of New Jersey on the Socialist ticket, has been sentenced to serve five years in the federal prison at Atlanta, Ga., and to pay a fine of $1,000. What was Mr. Kraft's offense? He attempted to cause insubordination among soldiers and sailors who were serving the United States. A fine practice for a man who has enjoyed the privileges of American citizenship! Kraft is a Socialist. No doubt he is regarded by others who remain in the Socialist party as a 'good' Socialist. He is going to prison because he practiced or tried to practice what the Socialists are preaching. Disloyal themselves, the Socialists are trying to spread disloyalty. No man who is loyal to the nation can remain in the Socialist party or vote for Socialism. It is impossible to be neutral in this matter. Socialism has taken a definite stand against Americanism."—Springfield (O.) Sunday News.

Minneapolis, Minn., April 11.—J. O. Bentall, Socialist candidate for governor, got a 50-50 break from a federal jury in the United States court here today.

He was found guilty of attempting to cause insubordination, disloyalty, mutiny, and refusal of duty in military forces of the United States.

The second count, upon which he was found not guilty, charged unlawful and felonous obstruction of enlistment and recruiting in the United States.

The charge upon which he was convicted carries with it from one to tweny years' imprisonment and a fine up to $10,000.

Next week we shall give further support to our claim that the forces and men who are anti-Catholic are also anti-American.

Children's School and Playground

CALENDAR FOR THIS WEEK.

2 S. 2d after Pentecost.—SS. Marcellinus and Comp.
3 M. St. Clotilda.
4 T. St. Francis Caracciolo.
5 W. St. Boniface.
6 Th. St. Norbert.—St. Claude.
7 F. First Friday.—Feast of the Sacred Heart of Jesus.
8 S. St. Medard.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What is devotion to the Sacred Heart?

When is the feast of the Sacred Heart?

What do you understand by the "Nine First Fridays"?

Explain the three degrees of membership in the "Apostleship of Prayer."

Catechetical Instructions

By Rev. R. E. K.

God sent His only begotten Son into the world to teach mankind. "God hath spoken to us by His Son," are the words we find in St. Paul's letter to the Hebrews. Recall how Christ gathered around Him certain men whom He called Apostles; how He taught them the divine truths; how His beautiful life and wonderful teachings attracted other disciples to Him. This was God's way of dealing with man in the new dispensation. Christ came to establish and to make better known the law of love. Consider His teaching upon the first and most necessary Commandment—the love of God. Recall how he dwelt upon the necessity of fraternal charity and placed it next in importance to the love of God the Creator. In the "Sermon on the Mount;" in His giving the keys of the Kingdom of Heaven to St. Peter; in His promising to institute the Blessed Sacrament whereby He would give His own Body and Blood for the nourishment of men's souls—Christ is making known God's revelation to man.

Even at the death of Christ, this revelation was not to end. Christ established His Church in order that she might propose God's truth to the sinful. "Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it," are the words which Christ spoke to Peter as a reward for his faith and love. Christ prayed for St. Peter that his faith fail him not; He gave to him the duty of feeding His lambs and His sheep. He promised to be with His Church even to the consummation of the world. He is with the Church through the teaching power which He has established, protecting her from error and wrong teaching. In view of this fact, we can understand how devout Catholics are ready to accept as true the definitions of the Church, regarding what is true and what is error. It is because Christ promised to send the Comforter the Holy Ghost to teach the Apostles all [illegible] is because the third Person of the Blessed Trinity preserved her from teaching poisonous and erroneous doctrine in regard to faith and morals; in a word, it is because by His making known to her children the word of God Himself, that Catholics accept as true what the Church defines in regard to the things we are to believe and do in order to save our souls

CONSECRATION TO THE SACRED HEART.

Most sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy most Sacred Heart. Many, indeed, have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one shepherd. Be Thou King also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church, assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

BIBLE AND CHURCH HISTORY

Catechetically Arranged.

(Reprinted, with permission of the John Murphy Co., from a little book under the above title).

Q. Of what was the manna a figure?

A. The manna was preeminently a figure of the Sacrament of the Altar, in which Jesus Christ gives Himself under the appearance of bread and wine.

Q. At what did the Israelites again murmur?

A. At the scarcity of water, but God told Moses to take his rod, go to Mount Horeb, and strike the rock.

Q. Did he do so?

A. Yes, and the water came forth in such abundance that the people quenched their thirst and were satisfied.

Q. How long after their departure from Egypt did the Israelites come to Mount Sinai?

A. Three months, and God called Moses up into the mountain where He spoke to him.

SERMONETTE.

(By Rev. Wm. Demouy, D. D.)

SECOND SUNDAY AFTER PENTECOST.

By Rev. William Demouy, D. D.

"And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse."—(Luke XIV, 17, 18.

The Almighty is ever lavishing His gifts upon man. When He created man, He gave him life; when He redeemed him, He gave man a right to His kingdom, and after death, if he will have responded to His grace, He will give him eternal happiness. These may be called the major gifts from God. Besides these, there are others which might be termed minor gifts He gives at all times.

Unfortunately, many people fail to appreciate either the major or the minor gifts of God. While they may advert to the fact that these gifts came to them without any effort on their part, still they are unwilling to go further and find the source. They are of the class of the indifferent, the careless, and the selfish. Others act as though what they have is due them, and manifest an independence that is equal to a defiance of their Creator.

We all have been recipients of the graces and gifts and benefits of the Almighty. Our Christian faith teaches us this; we even know it from experience. Our heavenly Father intends still to offer favors to us, but He wishes us to realize their nature and to make ourselves fit subjects for them, by proper service to Him.

While God offers us the gifts, the receiving of them may entail a little work, a little journey, a little effort, so let us be generous enough to pay this price. The value of the gifts will surpass in an infinite degree the cost of us to make ourselves worthy of them. Conscience may now be telling us of a banquet that God has prepared; aspirations that come from above also may tell us of it. Let us offer no excuse, but manfully betake ourselves to the scene and enjoy it.

A LILY OF THE CLOISTER.

Dedicated to the mother of a Novice.

God gave you a blossom to nestle,
Close to your loving breast.
Ah! happy was your mother-heart,
As the little form you caressed.

Yet, now you part with your darling
You will miss her girlish smile,
But think, she is safe forever
From the storms of life and guile.

So weep not, but be joyful, oh mother
At the choice that your darling has made;
For she is one of the [illegible]
Safe in the cloister's shade.

There before the Altar adoring,
So silently and sweet,
Till angels shall bear her to heaven,
To rest at the Savior's feet.

—Nina.

Subscribe for OUR SUNDAY VISITOR.

Wanted-Position as Teacher
In Catholic community by lady with experience in both parochial and public schools. Able to teach German and act as organist. Good references. Address: X. Y. Z., Care of Our Sunday Visitor, Huntington, Indiana.

SONG POEMS WANTED.
WRITE THE WORDS FOR A SONG—We write music and guarantee publisher's acceptance. Submit poems on war, love, or any subject. CHESTER MUSIC CO., 538 South Dearborn St., Suite 134, Chicago, Illinois.

FOR SALE Farm, 160 acres; fair buildings, stock and implements and furniture. Good roads, climate and water; 3½ miles from church and station. $2800. Reasonable terms. Address: REV. F. M. SPERLEIN, NADEAU, MICHIGAN.

WANTED Catholic young woman about thirty years old from small town, with reference, for companion and chaperon for young girl during summer vacation in Indiana. Address E. C., Care of Our Sunday Visitor, Huntington, Indiana.

WANTED A man of family to work a farm in Iowa. Address: D. C., Care of Our Sunday Visitor, Huntington, Indiana.

FOR SALE OR RENT FOR SEASON.
Eight (8) room frame house, furnished, stone foundation, dry cellar, cistern and well water. Electric light and gas. Cement walks, garage, barn and outbuildings; about an acre of ground. Fruit and shade trees, including garden and small fruits. Choice location, within walking distance of train, lake and Catholic church. Apply to MRS. BLANCH CHURAN, NORTH CRYSTAL LAKE, ILL.

FLORIDA
To Catholics contemplating a home in Florida, San Antonio offers the following inducements. The only Catholic Colony in Florida with Church and resident pastor; a Council of Knights of Columbus; College for boys conducted by the Benedictine Fathers; Academy for girls taught by the Sisters, who also teach our public schools; Good orange, grape fruit, vegetable and general farming lands for sale. For booklet, prices, terms and our Rt. Rev. Bishop's recommendation, address JOHN S. FLANAGAN, San Antonio, Pasco. Co., Florida.

Churchgoer and Dontbelieve Engage in Friendly Discussion

(Continued from Page One)

MR. C.: "Cardinal Mazzella remarks that the Christian apologist may refrain from discussing such a useless question. It is amply sufficient for him to maintain that reason can find nothing contradictory to this doctrine. More, dispassionate study enables reason to bring forward some most plausible support for this tenet that is so unmistakably proclaimed by revelation."

MR. D.: "Of course, I agree with Diderot, who says 'a sensible man will act in life as though there was a heli, so long as even only one fragment of doubt as to its actual existence remains in his mind.' But that is neither here nor there in the matter of a proof for hell."

MR. C.: "Well, it is too late to go into proofs today. Let me summarize my belief on this subject so that you can gather your difficulties for next week. First there is a hell, a place of suffering comprising the pain of sense and of loss. Second, it is the abode of the souls of the wicked. Third, its miseries are unending."

MR. D.: "With our wet feet and our late stay, our wives may give us a mild taste of our present study if we do not hurry home. Till next week!"

(To be continued)

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SPIRITUAL EFFICIENCY.

Written for Our Sunday Visitor by Rev. Albert Muntsch, St. Louis University.

The watchword of the world today in industry and commerce is efficiency. It means the achieving of maximum results with the minimum output of money and energy. The efficiency movement has entered even the churches and educational institutions. For we see pastors and educators calling in the efficiency expert to help them in developing the work of their churches and institutions of learning.

Now what the "efficiency" test often accomplishes for institutions and systems, it should also achieve for the individual. As Christians we are obliged to become spiritually efficient, that is, we are required to grow richer in God's grace and in good works from day to day. Now to secure spiritual efficiency we must do two things: we must always renew our hope, and we must come to an understanding of what things are really worth while.

It is always an evil thing to lose hope—hope in the help of God and in the powerful assistance of Divine grace. "They that hope in the Lord shall renew their strength." Unless that virtue burn brightly in the heart we are soon discouraged by repeated failure, by the dead weight of lower inclinations dragging the soul down to sin and spiritual degredation. If David had not placed hope in God after his sin, never would he have been forgiven; if Peter had not hoped in the Lord after the triple denial, never would he have become the Rock on which Christ built His Church. "Hope springs eternal in the heart of man," said the poet. We may well renew this virtue of hope—hope for better things, for better opportunities, for more Divine grace and assistance.

In the second place, the irresistible flight of time should teach us what is really worth while for us to strive for during our alloted span of life. The Apostle tells us to "lift up our hearts to God." Perhaps we attach them too much to temporal concerns and worries. Are we not guided too much by narrow and worthless standards in the estimation of values? We may go down the pilgrimage of years, and never learn true wisdom. True wisdom prompts us to apply eternal standards—the standards of the Gospel, of eternal truth, of the master Christ to our activities and aspirations. Then alone are our desires and strivings worth while when they help to make us more Christ-like, when they bring down upon us the grace of Christ, when they help us to approach more closely to the degree of spiritual holiness which our particular state of life requires of us.

We may then let go all things, that are useless in the main work that confronts us from year to year—the work of perfecting Christian Character, of increasing in the knowledge and love of God. Such things are worry, discontent, anger, devotion to trifles, love of ease and comforts, and constant striving after empty honors and vain pleasures, that soon pass away, and which perhaps, even prepare occasions of serious sin. These things cannot be taken into the eternal years and should be thrown aside by the man and woman who have learned to face the serious reality of life. But we may take hold of work, service, joy in the Lord and in His grace which is given to those who try to avoid sin and who "strive for better things."

The Roman soldier spoke of things like baggage, equipment, wagons, etc., as "impediments." They impeded him in hand-to-hand contest with the enemy. In the spiritual life there are also "impediments," which prevent us from growing richer in God's grace and in arriving at true wisdom. Chief among these impediments are vicious habits, serious sins and great faults. Should we not strive to get rid of these obstacles to a higher and better life, and thus become more efficient?

That man is really free and blessed with the precious liberty of the children of God who has subdued his lower inclinations and unworthy desires. He is not tied down to the earth. He is not a slave to himself or to human respect, or to the shallow and degrading maxims of persons who live only for the small, debasing satisfactions of the lower appetite.

Men and Times Have Not Changed Much Since the Wrongly Named, Etc.

(Continued from Page One)

to take place, and that as after 1900 years Christianity had been quite unable to keep people from going to war, it must be set down as a flat failure. As one of the emphatic upholders of this opinion declared we have tried Christianity for 1900 years now and it has failed, it is time for us to try something else. To which Gilbert Chesterton in London replied trenchantly that in spite of its being with us for 1900 years, we have not tried Christianity as yet. Now it is time for us to try Christianity.

Church and Popes Are the Greatest Peace Factors.

A knowledge of history would serve to show very clearly that the Church and the Popes have been the greatest factors for peace in the world, and yet have never been able to force peace on mankind. A great many people seem to forget that God made man free, and that even He Himself does not force men, and that institutions which set out to force mankind break down very soon, and then shortly are heard of no more. If God does not prevent wars, then surely His Church cannot be supposed to prevent them. It is only those who are so exclusively occupied with man's happiness here in this world as to forget or ignore his eternal destiny who are inclined to think of humanity as having failed because at a particular time there is a great amount of unhappiness here. Unhappiness and discontent are often the sources of man's highest inspirations. Times of stress and trial have lifted men up to the highest and best that is in them. One thing is perfectly certain—that if the Creator intended man to be happy, as if that were the end of existence, then indeed creation has been a pathetic failure.

Ignorant of History.

We used to think of war ridden periods as hopelessly backward; now we know that they can occur at times when men are seriously striving upwards. It throws an entirely new light on history and makes us understand ourselves and our own period much better than before. We used to talk about the Middle Ages as dark ages above all, because of their tendency to go to war. Now, in the light of the war, we can understand their significance without the veil of complacent satisfaction with ourselves so characteristic of our feelings before.

It is only when our generation goes through some of the experiences of the past that history becomes readily comprehensible in its true light. When we in this country had no architecture worth speaking of, when our churches were mere meeting halls, our hospitals little better than gaols, our university education so poor that its students were refused recognition by foreign universities, we were talking of the Middle Ages with their beautiful Cathedrals, magnificent town halls, wonderful development of the arts and crafts, fine hospitals, high standards in university education, as the "dark ages." We knew no better. We were ignorant of the real history of those older times.

Urges Catholics to Study.

Now we know that these, instead of having been the dark ages, were the bright ages. A little knowledge of history has rubbed out all the historical calumnies with regard to the Church and her supposed effort to keep people ignorant and backward in order to keep them submissive to her rule. That is what history has done for us in the modern time. Is it any wonder that we feel we must say to Catholics: "Study history! Know history! It will enable you to understand the present and to comprehend the past!"

All the historical calumnies against the Church have fallen to the ground with the increase of knowledge. How few Catholics there are, however, who know this. How many fewer still are able to present it to others in such a way as to make them understand how utterly deceived we have been with the idea that humanity is constantly making progress and that we are so far ahead of the past. The war has revealed the falsity of this as a flash of lightning reveals the details of a landscape shrouded in darkness a moment before. Modernism founded on the idea that the world was so much better now and had progressed so much farther, that we ought to have a new philosophy of life and a new religion for this enlightened generation of ours, has had all the foundations knocked out from under it. History has become again the philosophy of the story of humanity, one of the most important branches of knowledge that we have, and capable of more real enlightment of mind that any other of our studies.

After Dinner Story

(Continued from Page Three)

"Bobby, ye little imp," cried Mrs. Barragry, "lave go o' that poor cat's tail. Haven't I been tellin' ye it's a mortial sin!"

Prayer is a pasturage, a field, wherein all the virtues find their nourishment, growth and strength.—St. Catherine of Sienna.

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AFTER DINNER STORY

Father Tim Casey.

(By C. D. McENNIRY, C. Ss. R.)

AMONG THE MININSTERS' WIVES.

It was "Home Coming Day" in the old town, and Father Casey, with the other "representative citizens," was down for a speech. He was met at the entrance of the park by members of the Ladies' Entertainment Committee and ushered at once to the clergymen's table, where he found the leading ministers and their wives already assembled. A prominent place had been reserved for him. This distinction was due partly to the fact that all instinctively acknowledged the important place he held in the life of the community, and partly to the fact that the ministers' wives were set on examining the "curiosity" from a point of vantage.

"Father Casey, lunch is ready. May we call upon you to give thanks."

He stood up and, without affecting any sanctimonious airs, said simply:

"Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty, through Christ our Lord. Amen."

There was an ill-disguised sigh of relief around the table. The priest's blessing was short and appropriate, so unlike the long-winded harangues other clergymen sometimes inflict upon the good Lord and the hungry guests.

Cold chicken, stuffed duck and turkey, sliced ham, cold tongue buried in little quaking mountains of gelatine, venison and wild fowl—all prepared by skillful housewives at their very best—there was such abundance as to give the long picnic table a decided list to starboard. Father Casey quietly passed along the appetizing meats untouched, and devoted himself to olives and pickles, potato salad and delicious home made bread with yellow dairy butter. "When will they ever stop passing meat and urging me to 'Please, Father Casey, just try a little slice'?" This is what the good priest was thinking within himself, when suddenly it flashed across his mind that there might be malice in this persistence. His suspicions were soon confirmed.

"Has meat on Friday the nature of poison for a Catholic stomach, really?" queried a dominie's wife with feigned simplicity.

"Surely not, when the meat has been prepared by such unrivaled cooks as those who are doing the honors to-day," charmed Father Casey in the act of side-tracking the unpleasant topic.

"Michael Carrock here thinks it is poison, don't you, Michael?" drawled the better half of the Rev. Mr. Dibble, turning to a man-of-all-work who was prying open a case of grape juice for the clergymen's table. "Do you remember the day you were taking dinner in our kitchen, and just when you had your mouth full of steak, I said: 'Oh, Michael, it's Friday.' And you ran to the sink and nearly choked yourself trying to spit out the meat. Do you remember, Michael, how I laughed?"

"Faith an' I do. Yer sweet smile haunts me still, as Shakespeare says," returned Michael with a forced laugh, but the malicious twinkle in his eye showed that he would have his revenge for this humiliation at the first opportunity.

"The law of abstinence did not oblige Michael to make such a scene as that," explained Father Casey. "Since he was at table and in the presence of others when he remembered it was Friday, he could have swallowed what he had in his mouth, but should not have taken what still remained on his plate."

"If I had been Michael," said Mrs. Dibble, "I would not have been afraid to swallow what I had in my mouth nor to eat what I had on my plate, either. There's no harm in a piece of meat."

"Neither is there any harm in an apple, yet the whole human race was condemned to suffering and death because Adam ate one. There is no harm either in an apple or in a piece of meat, but there is harm in the bad will we evince by taking them when they are forbidden."

"Try a little of this cold venison yourself," mockingly persisted Mrs. Dibble. "If it proves poisonous to your Catholic stomach, we shall hasten to administer an antidote."

"Madam," said the priest, growing nettled, "if a friend of ours were to lose his life in order to save us from a bitter death, gratitude would require us to keep his death day sacred and devote it to affectionate mourning. On Friday, Jesus Christ died to save all, you non-Catholics as well as us Catholics. We Catholics commemorate the day by a practical and definite act of voluntary self-denial—abstinence from meat. If you non-Catholics are not willing to deny yourselves in anything to show your gratitude to the Savior who died for you on Friday, at least, Madam, you should be ashamed to make fun of us for doing so!"

"Yes, yes, yes; to be sure, to be sure," piped a little peace-at-any-price person. "But isn't it rather inconvenient sometimes? Fish and eggs might make one ill, don't you know!"

"It is inconvenient; but inconvenience is the principal ingredient of self-denial. Injury to health would be quite another thing. But health is seldom injured by abstinence from meat. Indeed, medical men tell us that we all eat more meat than is for our good. However, at any time that we have legitimate proof that abstinence from meat constitutes a serious menace to our health, we are allowed to eat meat. The Church is a kind mother. In the very act of making this law she intended that we should be freed from its obligation whenever its observance would be injurious or abnormally difficult."

"What do you mean by 'legitimate proof that abstinence is injurious to health'?"

"The joint decision of the physician and the priest. However, the decision of the priest alone is ordinarily sufficient nowadays," replied Father Casey.

"Is no one allowed to decide for himself?"

"Any one that is capable is allowed to do so. But, you know, continued Father Casey, "it is always risky to undertake to act as judge in one's own case. Besides, the priest is empowered not only to judge when the difficulty is great enough to free us from the law, but often also to dispense us from the law when the gravity of the difficulty is doubtful."

"Yes, yes, yes; to be sure, to be sure," chimed in the peaceful parson.

"That's all perfectly lovely," said the Reverend Mr. Trawler, "but the Catholics of the lower classes seem wedded to the foolish fancy that they are guilty of sin if they eat meat on Friday."

"Catholics of all classes hold that doctrine, Mr. Trawler."

"I know a family of Catholics, very dear friends of mine, who move in high society, and who do not hesitate to eat meat on Friday," interposed Mrs. Dibble.

"They are Catholics who think more of high society than of their souls," said Father Casey. "That eating meat on Friday is a sin is not a foolish fancy but an undeniable fact."

"That is a statement I cannot admit," said the Reverend Mr. Trawler.

"When this country commissions Congress to make laws, whose authority is behind the laws it makes?" asked the priest.

"Why, the authority of the country, to be sure."

"Quite so; and when Jesus Christ commissions a Church to make laws, the authority of Jesus Christ is behind the laws of that Church. But you cannot deny that to break laws enacted on the authority of Jesus Christ is a sin."

"Our church makes laws, yet we do not consider it sinful to break them."

"Which, if it proves anything," said Father Casey, "proves that your church has received no legislative power from Jesus Christ."

"And when, pray, has the Catholic Church received such power?"

"When Jesus Christ said to the rulers of the Catholic Church: '(Whoever) will not hear the Church, let him be to thee as the heathen and the publican. Amen, I say unto you, whatsoever you shall bind on earth shall be bound also in heaven.' Again: 'He that heareth you, heareth Me, and he that despiseth you, despiseth Me.' If you think that these texts do not prove my point, it is more than proved by the fact that Jesus Christ founded the society we call the Catholic Church. It would be foolish to found a society without giving it legislative power which is necessary for its existence."

"If this law is based on the authority of Jesus Christ, how can Catholics treat it so lightly?" urged Mr. Trawler. "I have seen a whole hall full of Catholics—priests and even bishops among them—eat meat on Friday when the feast of St. Patrick fell on that day!"

"My dear sir," said the priest, "you fall into the common error of charging that a law has been violated before you know what the law really prescribes. You shout, 'Foul play,' before learning the rules of the game. The law of abstinence, as framed by the Church, does not forbid meat on Friday absolutely. That is, it does not forbid one to eat meat when he is excused, as I said, by an abnormal difficulty, or legitimately dispensed. For instance, we are all dispensed by a general decree whenever a holyday of obligation falls on Friday. Then, too, any person or group of persons may be dispensed by a special concession if they have a good reason and appeal to the proper authority, as, no doubt, was done on the St. Patrick's Day to which you refer."

"How foreign to Gospel simplicity are the interminable regulations of the Romish Church!" ejaculated the scandalized Trawler.

"The Catholic, or, as you say, Romish Church makes her regulations to be obeyed, and therefore, with her intimate knowledge of human nature, she sees the necessity of modifying and sometimes dispensing in them according to the needs of varying ages, places, and circumstances. It is easy enough for some of the Protestant religions to observe your 'Gospel simplicity' in making laws, for they know that nobody cares whether he observes these laws or not."

"Catholics may hedge themselves in with as many complicated laws as they please," said a Hard Shell Baptist; "we, for our part, enjoy the liberty of the sons of God. We have no laws except those found in the Bible."

"You don't mean it!" cried Father Casey.

"Indeed I do; every word," returned he of the adamantine shell.

"Why, man," said the priest, "I can show that at least fifty-two times a year you do the direct opposite. Which day do you keep holy, Saturday or Sunday?"

"Sunday, sir."

"Then you are keeping a law not found in the Bible, but imposed by the Catholic Church! No man has ever been able to prove that the law of Sunday observance is found in the Bible. It receives all its binding power from the traditions of the Catholic Church. And as for the 'liberty of the sons of God,' I have met scores of men in the penitentiary who strongly maintained that, according to their interpretation of the Bible, the liberty they had taken with the property or life of their neighbor was only the liberty of the sons of God. This shows whither Protestants' private interpretation will lead. It shows, too, how inconsistent you are—locking a man up with a head shave and a

(Continued on Page Four)

*Father Tim Casey's Stories bound in 2 volumes can be purchased from Our Sunday Visitor for 50c postpaid per volume.

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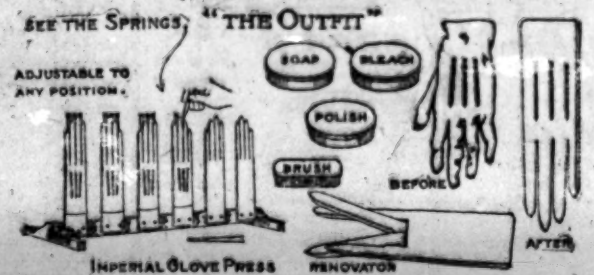

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Can you think of a person who does not wear Gloves? Reflect for a moment would they say "No" to you when you show them what you will do with their old Gloves. Rebuild them from their soiled—wrinkled—ripped—flabby, out of shape condition into perfectly new Gloves, same as the day they were purchased. Renovated—rebuilt—each seam in its proper place—wrinkles entirely removed—folds in the sides of the fingers pressed back into shape—the original lustre restored—polished—brand new. Any color, any size, any kind. Leather, washable kid, silk, chamoisette, etc.

Would they say "No"? Incidentally, would you?

Better still, hardly a woman you know of who hasn't several pairs too good to throw away, but still not good enough to wear on all occasions. Guarantee your customer you'll make them new—we'll back your guarantee.

The "Imperial" is equipped with presses for Men's Gloves—this is an innovation—men didn't know until recently their Gloves could even be cleaned. But with the Imperial both Men's and Ladies' can be renovated—pressed—polished, etc.

This new business is true economy. Gloves cost twice as much as a year ago and this fall promises another big advance. Glove rebuilding is just as logical and more profitable than hat reblocking. Think it over!

Regardless of the condition, the Imperial is guaranteed to do the work perfectly. We guarantee it to you.

The Imperial is the only Glove press in the world. It requires no heat, the pressing is done automatically. No motive power of any kind is needed in its operation. It's guaranteed to you for five years.

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One cent a pair is all it costs to rebuild a Glove. Twenty-five cents is the customary charge, and it only takes a few minutes to complete the entire operation.

This new business is the most profitable of any business ever offered to you. It's dignified, too. Get started!!!

NOW IS THE TIME—GET STARTED

This is the time of the year to operate this new business. Gloves, like any other wearing apparel, if put away soiled, soon lose their new crisp look. And, too, before the time of giving the buying of new Gloves becomes a serious thought is to your advantage. Give your customer a new pair from their old ones at less—by far—than they can buy the very cheapest grade for. IT'S TRUE ECONOMY. NOBODY SAYS "NO."

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DISCRIPTION OF ENTIRE OUTFIT

The Imperial pressing apparatus consists of six presses (like picture), four presses for Ladies' Gloves and two for Men's! These presses are built of white hard sugar wood very smoothly finished. Eighteen springs come with each outfit. Light in weight—the whole apparatus weights only four pounds. The Imperial renovators (two with each outfit, one for Ladies' and one for Men's), these are also built of the same material that goes into the pressing apparatus. Insures quick work. The brush is used in connection with the renovators. The soap and bleach is specially prepared for all kinds of Gloves and may be purchased from us at any time. One pound is enough for four or five hundred pairs of Gloves. The price of same is $1.00 per pound. The Imperial polish is to return the color and give the new lustre to all Gloves. Same may be had at $1.25 per jar, enough for hundreds of Gloves. Full instructions with each outfit.

NOTICE

To figure exactly what you may make take ¼ the population of your town or city and multiply by .50. Many people have four or five pairs of gloves and the fifty cents is compiled on having the gloves renewed twice each year. Many people have it done monthly. These figures are a very conservative estimate. A town of 5000 will yield $1800.00 per year.

WE PROTECT YOUR TERRITORY

We ship only one outfit into town of 5000 population and less to insure yourself of getting the territory wanted. TELEGRAPH US.

TERMS: Cash, Check or Money Order or sent C. O. D. If to be sent C. O. D., $2.00 must be sent with order.

TRIAL ORDER BLANK.

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IMPERIAL MFG. CO., FORT WAYNE INDIANA.

Dear Sirs: Please ship me the NEW IMPERIAL OUTFIT like cut for men's and ladies' gloves, seven articles in all (the cut shows only one renovator, two come with outfit, one for ladies and one for men). I am enclosing $8.00 to cover entire cost. I have the right to return the outfit within 10 days and have my money refunded if I am not satisfied.

.....

.....

CUT OUT AND MAIL TODAY

INFORMATION CHEERFULLY GIVEN.

THE IMPERIAL MFG. CO.

FORT WAYNE, IND.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT. Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Through what teaching of Christ did the priests receive the power to forgive sins?

Not to mention the passage in St. Matthew where the promise of this power was given to the Apostles and particularly to St. Peter, we would direct you to read St. John's Gospel (XX, 21-23). In this passage these following words are found: "As the Father hath sent Me, I also send you." When He had said this, He breathed on them, and said to them: "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained." In the first part of the passage, which precedes our quotation, Christ tells His Apostles: "All power is given to Me in Heaven and on earth."

God the Father had sent Him with Divine power, into the world that by His mission He might redeem the souls of men. Christ gives expression to this thought when He says: "For the Son of man is come to save that which was lost." In many other passages where the words of Christ are recorded,—we find reference to the forgiveness of sin. In fact, in the Gospel of St. Matthem (IX-2), we find that He performed a miracle, curing the man sick with the palsy and allowed him to walk into his house, in direct proof of the fact that He had power to forgive sins. God the Father sent Him to remove sin from the souls of men. Christ says: "As the Father has sent Me, I also send you." Nothing could be more clearly shown than this fact that the Apostles were to exercise the self-same power, in the forgiveness of sins, that Christ exercised. And just as there were Scribes who witnessed the wonderful miracle of the curing of the palsied man, who thought evil in their hearts and called Christ a blasphemer because He dared to tell the sick man, "Be of good heart, son, thy sins are forgiven thee," so are there people today who appear scandalized because Christ through His Apostles,—and the help of these successors,—the priests of the Catholic Church, — exercise this God-given power conferred upon them by Christ, the Savior. Many other texts could be quoted to show that Christ intended that His power should be exercised by the Apostles, but these passages are sufficiently clear to convince the thinking mind that it was Christ's intention to hand down this power to His representatives on earth.

What are the Scapulars known as the five Scapulars? Can you give some information about the origin of the Scapular?

The Scapular derives its name from the fact that it is a small garment hung upon the shoulder and takes its name from the Latin word, Scapula. Besides the regular religious habit which usually consisted of the cassock, the religious orders were distinguished by this garment called the scapular, which extended almost to the knees. Later devout laymen wished to unite with the religious orders in their prayers, charities and other good works, and since they wished to share in the rewards which came to the religious because of their good works, they were allowed to wear a miniature Scapular, which consisted of two pieces of cloth attached to two strings. This smaller scapular was worn in the same manner as the other. The five-fold Scapular is a combination of the five best known and of the oldest Scapulars. They are: 1st, the Scapular of the Holy Trinity, which has the insignia of a blue and red cross; 2nd, the Scapular of the Carmelites or Mt. Carmel. This is made of brown cloth with brown bands. 3rd, the Scapular of the Servites, or as it is known the Black Scapular or the Scapular of the Seven Dolors. 4th, the Scapular of the Immaculate Conception, made of a material of a sky blue color, and the last, the Scapular of the Passion, made of a red woolen material. These Scapulars may be worn together and constitute the fivefold Scapular. We recall that the Scapular is not to be worn as a charm or an amulet, but it is worn in honor of our Divine Savior or of His Blessed Mother. By wearing the Scapular, we try to honor our Savior and at the same time ask His protecting grace to keep us free from harm of body and soul, and indirectly ask the intercession of the Saints, His friends.

Is there any specified time which a Catholic must spend, or is there a certain amount of teaching required to be learned in order to become a member of the Church? Is the study of the Catechism enough? Can one be baptized and married on the same day?

There is a certain set of dogmas or beliefs which must be known and believed before one can be baptized in the Catholic Church. A belief in the existence of God, in the fact that God rewards the good and punishes the wicked must exist in the heart of man to receive the Sacrament of Baptism even though such an one be in immediate danger of dying. Hence, if one found a man who wished to be baptized and had not received the grace of Baptism previously, he must first of all, teach him these fundamental truths, and add some explanation of the Redemption of mankind by Christ, including His Incarnation and His life and death on earth. Besides these truths, such an one should be taught concerning the Three Divine Persons in one God, for Christ said to His Apostles: "Going therefore teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost." These things together with a knowledge of Christ's foundation of His Church, and the institution of the Seven Sacraments, the conditions necessary for the valid and licit reception of the Sacraments, should be taught to one if time permits. Much depends upon the mentality of the person seeking the true faith and the frequency of these instructions and the ability with which they learn will determine the length of time which must be spent in their preparation for the Sacrament of Baptism. Should one by close application be able to receive the Sacrament of Baptism, it is possible for him to receive validly the Sacrament of Matrimony on the same day.

C. A. T.—The Catholic Directory has some information on the point. We know of no other book.

S. M., Worried—The three acts are sinful. Overcome them and pray. You will find your faith revive when the sinful past is corrected.

X. Y. Z.—Yes if he is sorry and has firm purpose of amendment.

Steady Reader—It is possible to embrace the religious state at the age you mention. Some of the larger schools have the music course.

Anxious Inquirer—Yes, because greater honor is given to God.

A Reader of O. S. V.—Pray much and receive Holy Communion as often as you can.

H. B. C.—It is grievously wrong.

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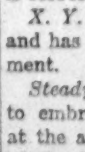

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OUR SUNDAY VISITOR

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REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

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HUNTINGTON, INDIANA, JUNE 9, 1918.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1918.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1918.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

SOCIALISM AND ITS SPONSORS.

For a long number of years the Catholic Church has opposed the spread of Socialism, and solely because she believed its teachings to be both disloyal and anti-religious, or, in other words, opposed to both God and country.

So hostile did Socialism become in return that, eight years ago, some of its apostles founded the "Menace", which was to be professedly engaged in opposing the Catholic Church. Other radical Socialistic sheets, such as the "Yellow Jacket", of North Carolina, switched to the anti-Catholic propaganda.

Most of the rabid anti-Catholic lecturers who, in recent years, appeared on the public platform under the auspices of the Guardians of Liberty, the Knights of Luther, the Junior Order and other self-styled patriotic organizations, were Socialists. Many of them at present are behind prison bars, because after her entrance into war, our Government would not tolerate their anti-draft preachments.

Of course, when these men spoke against the Catholic Church as "patriots", they put on a very loyal front—since one of their strong arguments was that Catholics could not be loyal to their country. But, as a side line, they distributed Socialistic literature, and were busy circulating the platform of the Socialist party adopted in St. Louis in April, 1917—even after our country entered the war. What the United States Government did not put a stop to prior to that time, she was quick to do immediately after it.

—o—

RUSSELLISM.

Everybody knows of Russellism, for no cult has ever advertised on so large a scale. Its literature has been distributed from house to house several times a year in every city, town and hamlet in this country and Canada. A few years back it ran long paid articles in the big newspapers. The cult has its name from Pastor Russell, the unordained pastor of the Brooklyn Tabernacle, who died suddenly about two years ago. Russellism is nothing less than aggressive infidelity or rationalism wearing a religious mask.

Its followers, many of whom are simple, timid souls, are enrolled in an organization with a most inviting Christian name, "The International Bible Students' Association", while they reject everything which Christians hold sacred. Russellism carries private interpretation of the Bible to its logical consequences. There is a motive behind the vast expenditure of money which has enabled Russellism to thrive, and we are satisfied that said motive is **not the love of God.**

Like Socialism, this infidel propaganda was left to do its work unmolested until it became apparent that it was "giving encouragement to the enemy."

—o—

Our next issue will be devoted to other phases of anti-Christian propaganda, which thousands of Protestants are ignorantly fostering in the belief that it is anti-Catholic only. We shall show that it is in reality anti-Christian and anti-American.

—o—

While the infidel of today pretends that he is the staunchest friend of democracy, it must not be forgotten that Christianity and freedom are coincident, and that the latter is the fruit of the former. It is true that Christ Himself, and His Apostles, as well as their successors, declared that they had no concern with politics. It is likewise true that the Bible makes no attack on existing institutions of nineteen centuries ago, yet the Gospel created the condition under which institutions based on tyranny and oppression became impossible. While it counsels respect for authority, it boldly reproves Caesar for the abuse of his authority. The principle of love of one's neighbor, taught by Christ, is absolutely inconsistent with tyranny, and institutions based on the inequality of men before the law could not endure where Christianity secured a foothold. The Roman Emperors, realizing this, did their best to crush the infant Church. One of our country's best orators recently said that "from the innocent blood which soaked the fresh sands of the amphitheatre, sprang up a fountain which spread into a mighty flood, undermined the foundation of Caesar's throne, and lifted Christianity and the Cross, its symbol, triumphant over the city where Christ's followers were persecuted, and cast the light of that Cross over all the universe as the emblem of hope to all defenseless people."

Catholic Organizations

By Edw. F. Garesche, S. J., Editor "The Queen's Work," St. Louis, Mo.

THE SODALITIES FOR NURSES.

The rapid progress of the movement for a Sodality for trained nurses in every city (they number now over fifty), and the enthusiasm with which the nurses themselves are promoting this work, is another evidence of the immense possibilities of the Sodality of the Blessed Virgin in helping and inspiring Catholic organization. Of all classes of our Catholic people the devoted and self-sacrificing young women who have given themselves to the care of the sick and are in training in hospitals or practicing their arduous profession, present perhaps the greatest difficulties in the matter of organization. Their time and energies are entirely taken up with the exacting care of the sick, and they find it exceedingly difficult to attend meetings or take part in any activities whatever.

Yet experience has now clearly shown that in the Sodality for nurses, properly conducted and organized, is a very efficacious means for banding together our Catholic nurses both for their spiritual and their social profit and to enlist them in works of charity according to the opportunities offered them. In some cities indeed the nurses themselves, despite their present absorption in war work and preparations for service abroad, are organizing Sodalities so that they may have the special sense of protection, union and inspiration that comes from being banded together under the standard of the Queen of Heaven.

These Nurses' Sodalities are now very numerous and a directory is being prepared for them so that each member may know where to find the center of the Sodality in whatever city she may be sojourning. Those Catholic nurses who cannot find a Sodality for nurses where they reside and who wish more information upon the subject may address Miss Ellen McHugh, National Secretary of the Union of Catholic Nurses' Sodalities, 102 Gainsborough St., Suite 4, Boston, Mass. Nurses who are leaving for service abroad and who wish to become members of the Sodality before embarking, may make application to the same address and they will be recommended to an existing Sodality for nurses where they may be received during the time of the war. Then, when they come to a place where there is a Sodality established, they may take up the full duties of membership. Applicants should forward also a testimonial from their pastor of their worthiness to be Sodalists and should be prepared to live up to the rules of the Sodality.

Readers Speak to Readers

Pass Christian, Miss., May 23, 1918.
Dear Father Noll:

Your paper does an enormous amount of good to those who read it.

Yours very sincerely,
✠ JOHN W. GUNN,
Bishop of Natchez.

San Francisco, Cal., May 6, 1918.
Rev. and Dear Sir:

Mr. William F. Marcoe, whom you quoted in your columns of the 5th inst, tells in a nut-shell facts and ultimate truth concerning the present war.

Yes, a "Disarmed Peace" and a Tribunal with sufficient police-power at its disposal to maintain and enforce international peace should be the final result of this terrible conflict.

A nation which has bled heroically on the battlefield and is crushingly defeated and humiliated by force of unfortunate circumstances will restlessly and and sullenly watch its opportunity to spring again at the conqueror, in order to wipe out the consequences of defeat. Disarmament, ruthlessly imposed by the victor, is merely the seed for briefly deferred war.

President Wilson, prior to our entry into the war, did in his celebrated Peace Note so clearly illustrate the truth of the foregoing statement.

Frightfulness and brutal force, in this enlightened age of ours, should not be any longer permitted to take the place of reason and logical argument. Neither should we tolerate platitudes and generalities any longer in order to find out what the winning of the war shall mean.

Little encouragement, indeed, did Pope Benedict XV receive from some of the belligerents, who had, by treaty, undertaken to ostracize the Pope and to exclude him from his time-honored function as international arbitrator, when he lately appealed for peace to all the warring powers.

It is difficult to believe that our honored President, also, did assist in rejecting the Holy Father's former Peace Proposals.

Let it be remembered that tyrants have, heretofore, kept themselves in the saddle solely by the aid of military power.

Demobilize all the armies of all nations, if they will agree to it, and militarism is destroyed.

Insist upon the Holy Father, or any other Tribunal, to adjust and settle international disputes, and the suffering masses will be spared from any further bloodshed, sacrifice and privation, and they will bless him who, at this time, has the courage to remind the rulers that frightfulness and brutality always have to give away to reason and humanity.

FRANK SCHILLING.

San Francisco, Cal., Apr. 2, 1918.
Dear Father Noll:

Happening to see copies of Our Sunday Visitor on the book-rack at Saint Boniface church, San Francisco, I became a reader of same, from which I got such valuable information, so necessary at the present day in order to repel the slanders and falsehoods against our holy religion, that I resolved to take a few copies each week to distribute amongst my friends, Catholic and non-Catholic, with the result that a few weeks ago I found a copy of a filthy sheet in my mail box, and which I promptly consigned to the place from which it emanated, namely, the fire. I was wondering who could have sent it and at the same time an old Irish saying came into my mind; "God is good and the devil isn't a bad fellow," for if the devil's agents are such good canvassers for the so-called Guardians of Liberty, why could not the children of God individually do a little for our clean and instructive Sunday Visitor? I therefore struck the nail on the head and went to it as follows:

Coming from church I met my friends, So-and-So, and greeted him: "Good morning; did you hear about the Sunday Visitor, the weekly paper? I'm collecting for it and it's a dandy for the home and children and for the old folks who are careless. Try it for a cent a week, or fifty cents a year." You will be surprised at what you can do with God's help, for I started out on Easter Sunday morning and tried a few friends, not meeting a slacker, and have great pleasure inforwarding you the sum of $10.00; also the names of twenty subscribers, to whom you will please send Our Sunday Visitor for a year.

Now, this is only the result of a part of a day's effort, together with a little backbone, and I can assure you I intend going on with the work with greater zeal than ever.

Wishing you lots of volunteers and hoping you will not forget to say a prayer for the ——— for what it has done for Our Sunday Visitor, I remain,

Yours respectfully,
GEORGE KEARNS.

Chicago, Ill., Feb. 19, 1918.
Rev. Fr. Noll:

To spread the work of your wonderful paper in our parish at all Masses on last Sunday we gave a graphic description of the work of the various agencies against us, and of its counterbalance the use of Catholic magazines and papers. Your little Sunday Visitor was one of our chief points we brought out. The effect was more than could be desired. The people are more or less neglectful and need prodding or "jacking up" as the expression goes. The talk on Catholic magazines that we included brought up a question I found hard to answer; it is this: "Where can I subscribe for these magazines? Where shall I send for them?" This was brought to me from various sources. To my mind it would be a splendid idea to publish in your sheet a little talk on Catholic magazines and papers, and append a list of where general Catholic papers and magazines can be secured, their names and their subscription prices.

Your circulation arounud here will no doubt increase fer I have always followed Our Sunday Visitor with interest and find it very instructive, and rest assured I shall boost it.

(Rev.) C. L. McDONOUGH.

"PATRIOTS" SHOWN UP."

The London "Morning Post," which recently was in the world limelight because of a charge that the Pope was responsible for the breakdown of Italy in the recent Austrian invasion, was fined in a case filed against it by the British military authorities for recently printing an article that gave information of military value to the enemy.

When John Reed, a Socialist, wrote an article on Mexico in the "Metropolitan" magazine, several years ago, he made serious charges against the Catholic Church. At the present time he is under indictment on a charge involving patriotism.—The Pittsburgh Catholic.

MEN—WOMEN WANTED—$100 TO $150 MONTH.

Ambitious Americans should try the U. S. Government examinations constantly being held throughout the entire country. Thousands of war positions to be filled at from $1200 to $1800; have short hours and annual vacations, with full pay. Write immediately to Franklin Institute, Dept. R180, Rochester, N. Y., for schedule showing all examination dates and places and large descriptive book, showing the positions open and giving many sample examination questions, which will be sent free of charge.

They are never alone who are accompanied with noble thoughts.—Sidney.

Young men of good reputation, desirous of becoming Priests or Borthers in a Religious Order devoted to the work of education, are invited to apply to the Provincial of the Third Order Regular of St. Francis, St. Francis Seminary, Loretto, Pa.

Our Annuity Plan
Is the Safeset Investment of Your Money!

THE PROPOSITION: You deposit with the Society of the Divine Word a certain sum of money, to be used for missionary purposes, with the understanding that the Society pay you a certain annuity as long as you live in semi-annual payments. These payments cease at your death, and the sum deposited by you is to be considered as a gift to the Society for the furtherance of its missions and mission seminaries, without any further account or liability to your heirs.

The amount of the annuity which we agree to pay depends on the sum donated.

THE ADVANTAGES of the Annuity Plan are obvious. First of all, you assist the great cause of the propagation of our holy faith. Secondly, from a mere business point of view, such a disposal of your money is the most advisable because your money is absolutely secure, and you are sure to get your annuity regularly as long as you live. Thirdly, it saves you the trouble of making a will, of which, besides, you are never absolutely sure that it will be carried out after your death.

For further information correspond with
SOCIETY OF THE DIVINE WORD, TECHNY, ILL.

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For Girls and Young Ladies

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Special courses in Music, Art and Business.

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Conducted by the Franciscan Sisters of the Perpetual Adoration.

For Particulars Address:
Sister Superior, St. Angela's Institute, Carroll, Ia.

MARRIED LIFE
AND
FAMILY HAND BOOK
By R. Willman, M. D.

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